SOME OF THE PRINCIPLES OF THE QUAKERS

(Scornfully ſo called by Men)

VINDICATED,

And proved ſound, and true, and according to the

SCRIPTURES:

In oppoſition to the falſe Charges, and lying Reports given forth againſt the Truth, in two printed Books, put forth by one *Philip Taverner*, a ſuppoſed Miniſter of the Goſpel, in *Middleſex* near *Vxbridge*.

And hereby Truth is manifeſt, and diſcovered, and the Controverſie determined by the judgement of Truth, between *Philip Taverner* aforeſaid, the Accuſer, and *Edw. Burrough*, Defendant of the Truth, who contends for the Faith of the Goſpel, and for the Word of God in the Heart, againſt all ſuch Gain-ſayers as have the form of Godlineſs, but denies the Power, and many ſuch are in this Age.

And this is given forth for the ſatisfaction of all that deſires to know the Truth of the Controverſie between them aforeſaid,

By *Edw. Burrough.*

LONDON, Printed in the Year, 1658.

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Some of the Principles of the QUAKERS, (ſcornfully ſo called by men) vindicated, and proved ſound and true, and according to the Scriptures. In oppoſition to the falſe Charges, and lying reports given forth againſt the Truth, in two printed Books put forth by one *Philip Taverner*, a ſuppoſed Miniſter of the Goſpel, in *Middleſex* near *Vxbridge*.

WHereas *Philip Taverner* one of Truths Oppoſers (whether through ignorance, or ſubtilty I now determine not) hath again appeared againſt me, and Truth in Print, as in vindication of himſelf and his former work, who about four months ago gave a falſe relation of a Diſpute, but inſtead of mending the matter, he hath made his own cauſe the more vile, as may appear to ſuch who takes a perfect view of the proceedings, from the beginning to the end thereof; now the intent of this my Reply is to clear the Truth further, and to take off his falſe aſperſions which he hath caſt upon my innocent words in my former Book, in anſwer to his firſt. And as for the reſt of his Book, which hath no relation to mine, nor to the Diſpute, I ſhall paſs it by. The Title of my firſt Book was, *Something of Truth made manifeſt*;

manifeſt, &c. To which ſaiſt thou, a plauſible title to cover a railing and bitter Spirit under, that it may walk in the world leſs ſuſpected, &c.

Reply. My words are truth, for in that book truth was made manifeſt to many in relation to the former diſpute, to the ſatisfaction of many, and as for rayling and bitterneſs of ſpirit, I do deny, only I am zealous for the Lords truth, to ſpeak plainly by reproving them that gain-ſay it, and to that of God in every mans conſcience, do I deſire to be manifeſt and ſeeks, not by flattering words to cover evil, that I may not be ſuſpected, though thou ſeem falſly to ſay it, but let all my enemies ſuſpect what they will, for of the Lord do I ſeek to ſtand approved, and not of man, for the *Jew inward*, hath no praiſe of man, but of God, and as for rayling language and bitter words againſt thee I have uſed none, but ſpeaks the truth in plainneſs.

The next thing thou ſeems to ſtumble at is, whereas I ſaid, *I ſuppoſed thou hadſt Ambitiouſly ſtiled thy ſelfe, Mr. Phillip Taverner*, and thou now ſeeks to hide thy ſelf from the force of my words, to the ſight of the world, which appears a little to ſtrike upon thee, with ſome ſhame; And thou ſaiſt, *thou did not prefix Mr. before thy name, but the Stationer did it, who (ſaiſt thou) was pleaſed to honour the man with that title, &c.*

Reply. Now inſtead of clearing himſelf, he hath ſhewed more guilt of ambition then before, and my words were, *I ſuppoſed*, and not an abſolute charge as he ſaith, and had not I good reaſon to ſuppoſe it, that it was his ambition, being alſo contrary to the expreſs command of Chriſt, *Mat.* 23. And indeed I hardly ever read any ſubſcription like to it, by the greateſt, and nobleſt of men, as men account, and it is a thing far above humility, and not beſeeming any man, much leſs one that profeſſes himſelf to be a Miniſter of Chriſt to ſubſcribe himſelf, or be with his conſent, *Mr. ſuch an one*, but he ſeems to cover himſelf from ambition, becauſe ſaith he, *he did it not himſelf* but another, I ſay, I ſhall not charge him here with falſehood, but I am ſure it is very unuſual for any man to add any thing to another mans book, without his knowledg; I never knew it done by any Stationer, who hath had ſome knowledg of their wayes: but yet he acknowledges it was done in honour to him, to ſubſcribe him *Maſter*, and here he hath Juſtified the thing, and ſhewed that he is indeed guilty of ambition, who confeſſeth that it is an honour to

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him, to be subscribed *Mr.* by another; for he saith, *the man that did it honoured him with that title*; and here men may take notice what honour this my adversary looks after, even the honor that Christ forbids, who saith to his ministers, be not ye called of men masters; but the man hath honoured *Phil. Tavernr* with titling him *Mr.* as he saith.

The next thing treated; proves also that he is ambitious, for he pleads much the lawfulness of titles, of *civil respects*, as he calls it; And this is all to justifie the title of master to himself, and thereupon hath wrested divers scriptures; what though the unbeleeving Greeks, used the word Master, or Sir; John. 12. which he hath quoted. is this an example sufficient for Christians to break the command of Christ? *Mat.* 23. 10. neither are any other Scriptures a warrant for any man so to do, though for a whole page he treats only as for the lawfulness of such titles, yet in the end would shut guilt from his own door, that he affects not titles.

For he saith, this he speaks not *that he would have it so done to him*; and this his seeming justifying himself proves himself guilty, knowing that he had given truly occasion for people to judg he would have it so, and in the end would blind the minds of the simple with words of seeming humility, that he would not have it so done to him, as if he cared not for it.

And whereas I said in my first, that *I am without any prejudice towards the man (viz.) P. T.* he saith *I must give him leave to question it*; *first, from my raylings words against him*; *secondly from my scornful pitty expressed, &c.* saith he.

Reply. I have no prejudice against him, God is my witness, and he may question what he will, who is in the unbelief; for its manifest by his former, that he questions where he hath no just occasion, shewing much prejudice in himself, for he said in his first relation, commenting upon some of my words, if by such words, I meant so, then it was *truth*; but if I meant so, then it was *false*; and was not this a perfect sign of prejudice in him, who had not just occasion to except against the words as they lay; nor could not condemn them but upon giving his own Interpretation of them first; whereupon I said, in my first answer, page 14. *Alas poor man, must I be judged upon thy own meaning, &c.* and yet in these words I shewed no scornful pitty to him, though he falsly suppose it, and say it, and so while he cannot believe that I am without

prejudice

prejudice against him, he hath shewed himself guilty of prejudice towards me, and my words, to be seen, and justly believed by many.

And whereas he saith, *it is doubtful how far I own the Authority of the Scriptures*, because I say in my first, *we through patience and comfort of the Scriptures have had hope*: *have had hope saith he*, now it seems because I place my words, *we have had hope*, his unbelieving doubtful heart questions whether I own the Authority of Scriptures, and would falsly conclude, that through the comfort of Scripture we have no hope now, and saith he, *are you now flown so high that you need not? &c.* page 3. and therefore I may now answer further; yea through the promise of the Lord, declared in Scripture, *we have hope* at this present, that God will bring down, and overthrow all such that deceives the people, who are made Ministers by man, and of man, at Schools and Colledges, and all this set maintenance by Tithes, and casting people into Prison, and spoyling their goods to maintain Ministers, as this day in the nation, many hundreds have been cast into prison, and many hundred pounds worth of Cattel, of bedding, and all kind of goods have been distrained for to maintain the Ministry, I say we have hope according to the Scriptures, that God will bring down all this, and your preaching for mony, and bargaining with people for so much the year, and your preaching what you have studied for, from the Scriptures, by a glass in a steeple-house, where the Mass use to be said, God will confound all this, and poor people shall be delivered from the mouths of those deceivers that makes a prey upon them, and preaches for hire, and seeks for their gain from their quarter; and these things with many other, we hope at this present, wherefore think not in thy self, we now do not hope; for we both do and have had hope, through patience, and comfort of the Scriptures.

Whereas I charged *P. T.* in my last, *that he had wronged both me, and the truth in his Relation*, &c. which he saith in his answer is false, and he saith *he doth not apprehend me and the truth, so well agreed, that it is possible to wrong us both at once.* &c. page the 4.

Reply. That he wronged me it appears, in his not relating all that I said at the dispute (the ground of this quarrel) not by half and more I know, and in relating more then himself spoke by far; and let sober men judge, whether he did not here worng me, in relating

relating a thing that passed between us, and relating much more then ever he spoke, and much less then I spoke, if the truth of that matter (were it wrong or right matter) and my self also be not by this kind of dealing wronged, I appeal to all honest people whilst both he and I am silent; so the false dealing and wrong in his first book, is upon him still according to my charge unremoved, and the lie in this his last book, in that he saith, *I say falsly*, when I have spoken the truth, which is a lie in the highest degree, in saying when I spoke the truth, that I spoke falsly; and his proof in that; *the truth and I doth not agree*, is; because I said in my first, *the Saints have no need of Scriptures to teach them, but the Spirit of the Father leadeth, and teacheth into all truth.*

Reply. My words are Justifiable, for it is the Spirit that *leadeth into all truth*, *John.* 16. and the Saints *need no man to teach them, but they have the anointing within them*, and they know all things by the unction, 1 *John.* and the Spirit of the Father is given them, by which the Scriptures were given forth, *and the Lord is the teacher of his people*, and they need not any to say to them, know the Lord, *Ier.* 31. yet they that witness this, do not make the Scripture of none effect, but owns it in its place, yet not as their *teacher*, for then they should deny the new covenant, *Ier.* 31. and then something besides the Spirit leads into truth, and they have something to teach them besides the anointing, but if this be all the proof that can be given against me, *that I and the truth doth not agree*, I doubt not but all spiritual men, will see the emptiness and weakness, of the witness against me; and will be more confirmed, rather then shaken, that I and the truth doth fully agree, though *P. T.* speaks otherwise falsly against me. And as if I had contradicted the Apostles words which he quotes against me, who saith, *whatsoever things were written aforetime, were written for our learning*, which Scripture I do own, and no way contradict; its the Error of his Judgement, which so judgeth, for even they for whom the things that were written, were for their learning; yet they were led into all truth by the teachings of the Spirit, and they were taught of the Father, and what was written to them was not written, because they knew not truth, or to teach them truth, 1 *John* 2. 21. let him learn what this means.

The next thing he notes whereas I said, *I then proved (at the dispute meaning) by many Scriptures that some were perfect in this*

this life, 1 *Cor.* 2. 5. *even perfect without sin*, *John.* 1. 47. 1 *Joh.* 3. 7. and to gain say this, he hath brought, 1 *John* 1. 8. If we say we have no sin, we deceive our selves, and the truth is not in us; and saith he, *who speaks truth in this. E. B. or the Apostle?* as if I had spoken contrary to the Apostle. *Solomon* also (saith he) tells us, there is not a just man upon earth that doth good, and sinneth not, which also he brings as a witness against what I have affirmed.

Reply. Its true I held forth a state of perfection to be waited for, and attained unto, upon earth, and I am not ashamed of my principle, neither is it found too light, for that Scripture. 1 *Cor.* 2. 5. doth testify that some were perfect upon earth in the dayes of the Apostles, and if they were so, the same is to be waited for, and witnessed in this age, for the hand of the Lord is not shortned, and that Scripture, 1 *Iohn.* 3. whosoever abideth in him sinneth not, and whosoever is born of God doth not commit sin, *ver.* 6. 9. doth clearly manifest there is a state upon earth free from sin, wherein power is received, and felt over all temptations, and over the devill, even such an estate, that the *wicked one cannot touch such that are born of God*, and this was the thing I held forth, and do vindicate against all opposers; that the Saints may waite for, and witness upon earth to have power over sin, and over its temptations and free from the commiting of sin, by the power of the second *Adam* living, and dwelling in them, and thus must thou believe, *P. T.* or else thou believes not Scripture, nor that any are born of God, or abides in Christ; if thou believe not that, then confess thou errs in Judgement, who art unbelieving of what the Scripture bears witness of; Therefore tell me plainly if thou believe that there are any that are born of God, and abides in Christ, then must thou believe such doth not commit sin; else thou denies the Scripture, and what I held forth herein I do not contradict the Apostles, nor *Solomons* words; for its true the Apostle said, *if we say we have no sin we deceive our selves*; but art thou so blind that thou doest not see, he speaks there of a state before confession of sins, and the next words, saith the Apostle, if we confess our sins he is faithful, and just to forgive us our sins, and to cleanse us from all unrighteousness, so I do agree with the Apostles words, and do not contradict them; for I do say if any say they have no sin, before they do confess their sin, and forsake their sin, and be cleansed from it, I say, they are lyars, and

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the truth not in them; and I also say, if that after a man have confest his sin, and be cleansed from it, and have his sin forgiven him, and witnesseth that he is born of God and does not commit sin; I say he speaks the truth also, and the truth is in him, and though *Solomon* did say there is not a just man upon earth that doeth good, and sins not; yet is my affirmation true notwithstanding; for *Solomon* forgat the Lord, and his heart went after many strange women, and became a transgressor, and in that state did not know the birth born of God, which doth not commit sin, for he was but under the Administration of the law, which doth not make perfect as pertaining to the conscience, and paradventure in that state he being erred from God, he did not see any that did not sin; these things will be plain to some, though perhaps thou may shut thine eye against them, and *Solomon* was not our example in conversation, I am sure, nor hardly in doctine; and thus I have weighed thy text, which thou seems to say before, I have not weighed, and my principles are proved sound, and thou and thine too light, and the wind of the Lord will scatter them.

And *P. T.* confesses, *every reall hearted Christian may be, and is in Scripture called perfect.*

Reply. Then wherefore doth he oppose me, who testifies the same thing, and he now confesses even that every reall hearted Christian may be, and is called perfect in Scripture, and is not he here guilty in that he Charged me falsly, pag. the 21. of his last, *with going rounds like unto a horse in a mill*, who sometimes denies perfection, and sometimes confesseth it, to be attained in this life, but he is forced in the end to confess to the truth, and to justifie me.

And also the Scripture doth testifie the Saints were already perfect and compleat in Christ, while they were in the life upon earth, *Col.* 1. though there be a time, wherein all the Saints do complain of the body of sin, in their warfare, and travell, yet there is a state also, wherein they have put off the body of sin, and are the servants of righteousnes, and free from sin, *Rom 6.* 22. But *P. T.* shewes little experience in those states, as of the travel under the body of death, and also the victory over it, and so what he speakes, is but by gues from other mens words, and then it is no marvell, if he err in judgment and bring one Scripture to contradict another, not having the infallable

ſpirit that gave it forth, nor feeling the ſtates, nor the paſſing thorrow theſe conditions declared therein, for there is a time of travelling, and complaining under the body of ſin, and its burden, and a time of freedome from it, and victory over it, yea, even in this life upon earth.

And wheras I ſaid in my laſt, *many of the Saints daily receive more and more of Gods wiſdome, and of his power and life, revealed in them, wherein they grow up to Gods from ſtrength, to ſtrength:* Now ſaith he, but *whether he doth not own ſome to have attained ſo high, that there can be no addition, is a query, my ſoul,* (ſaith he) *has not been able to enter into his ſecrets, in this thing,* becauſe my words were, many of the ſaints, *&c.*

Reply, My firſt words, it ſeemes he cannot contradict, but owns them to be true, ſo I need not defend them, only he ſuppoſeth a queſtion, in which there is not much edification to be anſwered, and I have no ſecrets, in what I ſpake, for to the Children of light, my words are plain, though to *P. T.* and ſuch they may be parrables, and ſecrets; but as for my own particular, I now here anſwer the queſtion, and further reply, I do grow up in wiſdome, and knowledge daily, and never knew ſo much of *P. T.* deceit, as now I do, ſince, and at that diſpute, (the ground of this our debate) ſo I thought good to let him know, that I do grow in truth, which doth daily diſcover more and more, deceite in him, and them that oppoſes truth, and ſo alſo growes in the knowledge of his error of Judgement, and Ignorance, that I may condemne it, and judge it.

And whereas, *I ſaid the light, which every man is lightned withal by Chriſt, is ſufficient, to bring up every man to believe in Chriſt, that loves the light and walks in it, and unto ſuch is grace added, and increaſed daily, &c.* as in the 16 pag. of my firſt, more appears.

In oppoſition to this, to over throw it, as he ſuppoſes, he hath nominated that Scripture, 1 *Cor.* 2, 14. the Natural man perceives not the things of the Spirit of God, for they are foolishneſs to him, neither can he know them, becauſe they are ſpiritually diſcerned, &c.

Reply. Now my words are true, and no contradiction to the Apoſtles words, except to ſuch as are blind, that cannot diſcern between light and darkneſs, and ſuch will judge falſly, and out of an evill mind make an appearance of ſeeming difference, where there

there is none, for the light, that lighteth every man that comes into the world, is Christ, *John* 1.9. and that Christ the light that lighteth every man that comes into the word, is sufficient to bring every man, that loves the light, and walks in it, to believe in Christ; these are my words, and the intent of my mind, and would any man, that were not stark blind, make any opposition against this doctrine, or bring a Scripture to prove the contrary? which Scripture I own, and doth no way contradict, for the natural man doth not perceive the things of God, nor know them; yet this is not contrary to what I say, that Christ Jesus lighteth every man that comes in the world, which light, (Christ) *is sufficient*, and he changeth men from Natural to spiritual, as they are brought to beleeve in Christ that hath lightned them; and he opposes me, as if I should say, or hold forth that the Natural man perceives, and knows the things of God, and that the natural man hath faith; which I never spoke, nor entered into my mind to say; so he hath drawn his evill consequence from my words, and then confounded his own Conception; but my words remains untouched, for my saying and intent is, that Christ lighteth every man that comes into the world, and his light is sufficient, to give faith, and to change a man, from natural to spiritual, and to give him the perceiving and knowledge of the things of God, and of his spirit; and my words, nor intent is no contradiction to the Apostles words, though *P. T.* falsly judged so, for want of better understanding, I suppose rather than through subtilty at this turn; and thus my principle is proved sound, and the title of his book a lie.

And whereas I said, *that Christ wrought righteousnes perfectly without us, and also fulfils righteousnes in all that believes, and no man is justified by one of these, without the other, or that hath not the other*, pag. 12. of my first.

He saith, *whether I do not confound justification and sanctification, he leaves all rational men to judge*, &c.

Reply. That Christ wrought righteousnes without us, is not denied by him, nor that he fulfils the righteousnes of the Law in the Saints, he cannot well deny, let him read *Rom* 8. 4. and that no man is justified by the righteousnes that Christ wrought without, who beleeves not, nor is converted to God, but in the power of Satan; this all the Children of God beleeves, and knowes, that none are justified, by Christs righteousnes without)

out, but who are converted to God and hath received Christ, and he is in them, for else they are rebrobates, and not justified; and so I am not ashamed of my principle, though he would slander it, to be too light, for he that hath not Christ, Gods righteousnes within him, is a reprobate, and not justified, by any righteousnes without; neither do *I confound justification, and sanctification*, which he fallsly charges me with, for they are one in Christ, for he is made unto us sanctification and justification, and the man, that is in the pollutions of the world, unsanctified, is not justified, but condemned, so none are justisted by a righteousnes without them, but them that are sanctified by him within; this I own, and do not deny, and men that are in the save corrupt reason, with him must not I be judged by, and also I do justifie, if any work be wrought by us, *in the strength and power of grace, and not in our own strength*, then it is the work of Christ in us, the work of Gods own righteousnes, and that no work or word is justified, but what the spirit of Christ, leads unto; and though *P. T.* ignorantly commenteth upon these words, yet are they words of truth and righteousnes, and all that he saies against them, proves not the contrary.

And whereas, I did ask him, which he had ignorantly affirmed in his Relation; *VVhether that righteousnes which Christ works in us, in his strength and power, and not in our own, is called our righteousnes?* which he seems to answer, but he hath mis-understood my words, for I meant not *Ours* by enjoyment, but *Ours* in the sence the Prophet speaks, when he said our Righteousnes is as filthy Raggs; I know the Righteousnes that Christ works in us, by his Spirit, and the power of his Grace, is *Ours* by enjoyment in the second *Adam*, as the gift of God to us, but not *Ours* in the first *Adam*, in the righteousnes of the Law, in the state not converted, and that was the strength of my Query, where that Righteousnes wrought in us, by the Spirit and strength of Christ, and not in our own, is called our Righteousnes, ours as in the first *Adam*; but I see thou hast not understood the meaning of my Query, for weakness of understanding, and then how should thou rightly answer it.

Also I Queried, *How Christ working Righteousnes in us, by the power of grace, not by our own strength, can be called the righteousnes of the Law*, which he had affirmed; now I meant the righteousnes of the Law in the flesh, and not in the Spirit, I know

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the working of Christ, both in us, to will, and to do, by his Spirit, and strength, and power of Grace, is the fulfilling the righteousness of the Law by Christ in us; but it is not the righteousness of the Law in the flesh wrought by us, as unborn again; but to this thou hast not answered, but hast answered thy own conceiving, and not the innocency of my Queries.

And whereas he stumbles, and is offended, because I said, *No man is justified in any word, or work, but what they are lead unto by the Spirit, and those words and works the Spirit leads unto, are justified*, and no other words or works, and from this he would falsely conjecture, I hold a justification by works; and by something without, or besides that which Christ wrought without. I say no, by the deeds of the Law, shall no flesh living be justified, but yet he that moveth and leadeth into words and works of Truth, and Righteousness, the same doth justifie the Creature in the words and works which he is lead unto, and this is not in opposition to the Apostles words, which he seems to bring against me, *Rom.* 5. 8, 9. *Whiles we were sinners, Christ dyed for us, much more being justified by his blood, we shall be saved from the wrath*; this is not contrary to what I say, for we do own the blood of Jesus to justifie, but yet not such who are not cleansed by it, and lead by the Spirit into all truth, but it is they that are justified only who are lead into all Truth by the Spirit, such are justified by his blood in the Spirit, and saved from wrath, who are born of the immortal Word, but they that remain in sin are not justified, nor saved from wrath.

Then he Queries, *Whether I shut pardon of sin out of doors?* I answer no, for they that are lead into all Truth by the Spirit, their sins are pardoned and forgiven, and remembred no more, but blotted out, and cannot be read, for they are cleansed from it, and commits not sin; then he asks, *Whether I grant two formal causes of Justification, the one forgiveness of sin, the other inherent righteousness*; I say, both the cause and the work of Righteousness is in God, his free love and mercy, which is over all his works, and they receive the work of it, and the gift of it that are lead by the Spirit, as the effect the reof, and none else, though he ask, *Whether forgiveness of sin hath its rice from what Christ works in us; or from what Christ hath done and suffered for us?* I say, whatsoever Christ hath done, and suffered without man, while man hath not received Christ, nor the work of Christ in him, but remains in the

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firſt *Adam*, in tranſgreſſion, the true work and ground of juſtification, he knows not, nor hath not, neither knows the Mediatorſhip between God and him; then in the concluſion of this matter, *P.T.* ſaith, *Thus far to ſhew, E.B. and the truth are not ſo wella greed, but he that cleaves to one muſt forſake the other, &c.*

Reply. Hold Friend, come back again, what haſt thou proved yet any thing againſt me, ſave that I hold the truth: thou haſt drawn a concluſion too ſoon, without ſound evidence, and thou muſt not be judge in thy own cauſe; neither haſt thou proved me and the truth to diſagree ever a whit, as juſt men may judge; it appears thou art the man that ſeems to be righteouſneſs in thy own eye, and juſtifies thy ſelf, and would condemn the righteous; and though thou ſay, we do not agree, *viz.* E.B. and the truth, yet thou haſt not, nor never is able to prove it, for all that are ſanctified are juſtified, and none are juſtified, but them that are ſanctified, though not as a cauſe, yet as the fruit and effect, which will appear in that man that is juſtified.

The next thing he obſerves, whereas I ſaid, *It is true, a publick Diſpute I had, the time and place mentioned, with a company of Prieſts, and this ſame* Ph. Taverner *was one of them, &c.*

Firſt, P. T. in anſwer to this hath pleaded for the honourable Name of *Prieſts*. *Reply.* Yea, the Name is honourable; who are come to the Prieſthood that was made after the power of an endleſs life, to which *P.T.* and the Generation of Prieſts are not yet come as they make manifeſt; but that Prieſthood was not my meaning, neither did I ſpeak *ſcornfully and reproachfully againſt any that labour in the Miniſtry of the Word*, as he falſely charges me, *line* 34, 35. but the people might know who I meant by that word *Prieſt*, for Miniſters of the Goſpel, I could not call them that are not ſo, without offence to my Conſcience, becauſe I am taught to ſpeak the truth in all things; but Prieſts I may call them, ſuch I mean as diſputed againſt Chriſt, and ſpake againſt him, the Prieſts that were ſubverted from Gods Law, and that are perſecutors of the innocent, ſuch Prieſts I mean, and lawfully and truly ſuch Prieſts I may call them; *And as for labouring in the Miniſtry of the Word, which he ſignifies as if they did*; do not they labour to get peoples Money, and Tithes, the tenth of Corn and Hay, and Eggs, and Pigs, and Stipends ſo much a year, or ſo much a Sermon; if it be not thus with ſome at leaſt, *let the Country thereabouts judge*; and what was the meaning that P. T. himſelf was a-

bout removing from one Pariſh to another, a little while ſince, except for money and hire; tell not of the *Miniſtry of the VVord*, till ye repent and reform your ſelves by denying your Hire, and Tithes, and old Papiſh waies, and Houſes called your Churches, and all your practiſes of Popiſh Prieſts, for your Garments yet ſmel hereof, and your wages give evidence that you are of the ſtock of the Papiſh Prieſts, Prieſts that perſecuted Chriſt to death, & not of the ſtock of the Prieſts truly called & ordained under the Law, keeping the Covenant, nor yet Prieſts in the Goſpel adminiſtration, for I know you deſerve not the Title of Prieſts, upon neither of theſe accounts; and as for ſcorning, with which thou chargeſt me; thy charge is falſe, yet am I brought to glory in the Lord over all the falſe Prophets, and Deceivers, rejoycing with a holy deriſion, even as the Virgin, the Daughter of *Sion* deſpiſed and laughed to ſcorn, *Sennacherib*, *Iſai.* 37. 22. and in no other ſence.

And whereas I ſaid to the people about *Draton*, concerning their Teachers, Ceaſe, O ceaſe from your Teachers without you, and hearken to the voice of the Lord, from them who are dumb Shepheards, and preach for hire, that take gifts and rewards for Preaching, *&c.* as in the 17, and 18 pages of my firſt; to this he ſaith, and Queries, *VVhy am I a teacher of them called Quakers, and ſaith my charge is high, but do not I charge it falſely upon ſome who are as far from the guilt of it as my ſelf*, and thus he goes on, page 19.

Reply. Good reaſon I have to bid you ceaſe from all their Teachers without, even as the Prophet, *Iſa.* 55. 1, 2. I anſwer *I* am no ſuch kind a Teacher as preaches for hire, and divines for money, and for great gifts and rewards, and that doth make merchandice of Souls, yet am I one that turns people from darkneſs to light, and from Satans power to God, and to the annointing, that it may dwell in them, that they may need no man to teach them; and ſuch were the Apoſtles, and them that are ſent of Chriſt; but ſuch Teachers I would have them to ceaſe from, where people are alwaies learning, and never able to come to the knowledg of the truth, 2 *Tim.* 3. and ſuch Teachers are you about *Draton*, as well doth appear, and between theſe two kind of Teachers there is a great difference; and though my charge is high, yet is it juſt, and I charge none falſely herein, for who can clear themſelves from the guilt of it, of that Generation, if any, I condemn them not; but can P. T. do it? ask his Neighbours, hath not he ſums

of

of money by the year, Tythes, or other wages for preaching? try him, give him nothing for a year or two, and then if he preach to you, and never complain for want of wages, and money, then I will believe he is clear, and then he may better boast than he can now; and as for divers of that Function in that County, they have cast men into Prison where they yet lye, and taken suit of them at Law, and taken their Goods, because some could not for Conscience-sake give you Hire, and Tythes, and Money; and are these free, or guilty of my charge? let the Lord judge, and all his Saints. He saith, *He doth not plead for all who go under the name of Ministers in England, he fears there is many of them no better than VVolves in Sheeps cloathing, &c.* Then why doth he not come out and cry against them, but remain amongst them, in their practice, for wherein can he clear himself of any one thing which they are guilty of, which he confesses are *VVolves in Sheeps cloathing*; was not his Call the same with theirs? and is not his practice in Ministery and maintenance *generally* the same with theirs? if he have ought to say to clear himself, we will answer further, otherwise all men shall judge, that while he accuseth some of *Englands* Ministers to be *VVolves in Sheeps cloathing*, himself is found also guilty, except I say he can make appear a perfect difference between his Call, Practice, and Maintenance, and theirs, which he is never able to do, or to justifie, that he is not of the same nature, and by the same Spirit, but contrary to theirs that he accuses, *and fears to be VVolves in Sheeps cloathing*, and I have as much ground to suspect him to be one of the Wolves in Sheeps cloathing, as he hath ground to suspect his own companions, and Generation to be such; and in that he saith some of the Quakers have been found guilty *of Blasphemy, and that some of them are found vain, light persons, or heady, and high minded*; he doth here secretly charge and prove nothing, for Blasphemy we are come out of, and have denied all lightness after the flesh, and high-mindedness, and if any such come among us, they are denied, and are not of us till they be converted to God, and turned from all evill; but this his secret charge against others, is but that himself may seem clear; then he asks, *Are all guilty of preaching for Hire, and divining for money, &c.* and he bids me *not condemn the generation of the righteous*, and then confesses, *they take that which the State allows, or that which they have given by persons, and justifies it*, and saith he, *it is not a preaching for hire, &c. page* 19 of his last.

Reply.

Reply. All that I charge to be guilty are so, for I charge not the guiltless, but ask the country people; ask them how many of their teachers are clear, and hath not money, Tyths, or other things for preaching; and I have taken heed of condemning the righteous; and yet dare not let the guilty go unjudged and unreproved; and therefore them I do reprove; and now in the end he hath justified preaching for hire, though he in the same page seemed to deny it; but whether is that a maintenance according to Gospel ministery; as practised in the dayes of Christ and his Apostles; or whether that comes not under the account of preaching for hire, in taking *gifts of the State, and gifts of persons*, which thou justifies; no such maintenance did Christ allow to his ministers as to take sums of money yearly for preaching, nor such things never were justified by Christ: *but into whatsoever house you enter, eat such things as are set before you*, saith Christ: and that is *Balaams* practices, *to take gifts* of the State; or of great men, for he would have taken the gift of *Balaac*; so by their own account the best sort of Englands teachers, (for some of them thou pleads not for) *goes for gifts and rewards*, as the false brethren did in the dayes of the Apostle; for though you would seem to clear them of preaching *for hire*; yet hast thou proved them guilty, of preaching for *gifts and rewards*; and is not their taking *gifts from the State, and persons*, which thou justifies, a perfect preaching for gifts and rewards, as ever the false brethren, which the true Apostls declared against; and so out of thy own mouth, they are proved such, (even the best of them which thou vindicates) as goes in *Balaams way*, preaching for gifts and rewards; and is it not time now for people to cease from you, who are found by thy own confession, in *Balaams way*, and the way of the false Apostles; preaching for gifts and rewards *from persons, and from the State*; and so out of thy own mouth I am justified; and your selves condemned.

Then whereas I said, *who are dumb Shepheards, which do not gather you to God, &c.* And he saith, *there are many who lift up their voyce as a Trumpet to tell people of their sins, &c.*

Reply. It appears true through all the nation, that people are not gathered to God, for doth not wickedness abound, and people shew forth an unconverted state, and what though many cry out of Hypocrisie, and for ends to themselves, cry against sin in others, and live themselves in the same, people hereby is not profited at all; for such as have run, and not been sent, doth not profit

the people, for while themselves live in that which they cry against in others, the power of the Lord is not with them, to convert sinners; but for a better discovery of the teachers of this generation, I refer the Reader to a book, called, *A just and lawful tryal of the Teachers, &c.* wherein they are set forth what they are at large.

The next thing he hath observed; is where I charged him in my last, to have given a relation of much more than he spake, said I; I believe four times as much; and much less then I spake at that dispute; & at this he seems to be offended, yet confesseth himself guilty, but not guilty so much as four times; well, but many that were there present who have not forgotten the matter, may truly seal to my charge in this particular; & he seems not to clear himself at all, but is forced to confess himself guilty by silence, that he related not so much by far as I spoke; and yet called his relation a faithful account; but was thereby proved unfaithful, though now he would seem to cover himself and blame me, for charging him too deeply; but my words remains true upon him; that his former work, was *neither perfect nor altogether honest*; and in this he hath no whit amended it, but the rather made his weakness more manifest, as the honest reader may judge.

Then whereas I charged him, *with a vain, light scornful Spirit*, because his first book he called, *the Quakers Rounds*, and he would excuse himself from my charge, & saies, *that it was a name according to the nature, &c.*

Reply. My charge on him was true, for his title did savour of a scornful spirit, for the name *Quakers*, was given in scorn and derision, and he to that end do use it; and as for going rounds, of which he speaks, himself is the most guilty; as before *I* have shewed; in denying a thing and then confessing it.

And whereas I charged, that his former *was not a faithful account*, though he called it so; & I proved my charge which he is not able to remove, that it was an unequal and false account, by relating much more then himself spoke, and much less then I spoke; and this he confesses still, and that I am sure made it a false account and untrue, and he clears not himself of it; though he say, *Christ spoke many things at several times which are not particularly related; yet Lukes relation, and Johns relation was true, &c.*

Riply. Their relation was true, in that wherein they took in hand to relate, they did relate truly; but he hath taken in hand to relate,

relate, that which he hath not done truly, as in my first, I did make appear, as may be seen, its called, *Something of truth made manifest*, &c. to which I refer the Reader, to understand more of *P. T.* his folly; and the manifestation of truth.

And wheeras he again charged the *Quakers*, with *a Spirit* of *jeering*, *and scorns and jeers are not a fruit of the Spirit*, *saith he*, *&c.*

Reply. He here again charges falsly; for we know that Scorning and jeers after the flesh are not works of the *Spirit*, nor fruits of it; but that we have denyed and its cast out; neither do we scorn, or jeer any, saving as in *Isa.* 37. 22. Then he no less then confesses his wrong dealing, who in his last, changed *R. G.* word, from *called*, *to owned*; which word is of much consequence in that place; but would cover *R. G.* by saying, that *R. G.* did *not undertake to prove the Scriptures considered as meer writings*; *but the thing contained in the Scriptures*, *to be the word of God*, *&c.*

Reply. Here *P. T.* hath endeavoured to mend the matter, by his conception and meaning, given to *R. G.* words; now the words of *R. Goodgroom* was, he said, *he would prove the letter the word*; and upon that brought his Argument; and is not the letter meer writings, and nothing else; but when they see they cannot make good their own words, then they turn of, the strength of reproof, by, they meant so, or they meant so, and no man ever yet could, or can prove in all the Scriptures, that the letter (the writings) are called the word; but as I still confessed, that which is written of, is the word, and the writings are the words that declares of the word, which was in the beginning; but *P. T.* would fain reconcile this difference between us; say they, *the writings*, *the letter are the word*; *say I*, *that which is written of*, *is the word*, now betwixt these are great difference, as spiritual men may judge; as much as between a dead Trumpet, and a living breath sounded through it; nay, its hard to reconcile that which is contrary in nature, they must leave preaching for money, and cease to take Tythes and gifts for preaching, before I can beat unity, and another birth must speak and live in them, and that which now lives in them must be slain, and their Crown laid down, before reconciled I can be to them or they to me, though I have no envy against persons, more then the Saints had with them that opposed the truth, nor no weapon shall I use against them; saving that that is Spiritual, and the sword that goes out

of the Lambs mouth, and all the many Scriptures which he quotes pl. 23. doth neither say nor signifie, that the letter (the writings) are the word, or so called, though *Moses*, *Deut.* 5. 5. said, he would shew them the word of the Lord; did he then shew them the letter, the writings, the Scripture; I say no, therefore he did not call the writings and the letter, the word of God as you affirmed, and seeks now to prove; but thou perverts Scripture, and proves nothing to purpose, and though many times the word of the Lord came to such a Prophet, and such a Prophet, as thou hast proved, in *Hosea*, *Joel*, and others; yet did the writings, and the letter come to them; or that which the letter and writings declares of; let wise men judge, that nor all thou canst say, doth prove that the writings, the letter, is the word of God, or that ever any of the holy men of God called them so; so that till better proof be given which I never expect; I need not revoke any thing that I have said contrary, *viz. that the letter and writings are the word, or by the holy men of God so called*, but still I say the writings, and letter are not the word; but the thing written of, is the word of God, that lives for ever. Then in that I charged *R. Goodgroom* with saying, *when I had my Bible in my hand at the dispute, I had the thing signified in my hand, said he*; which thing *P. T.* in his first relation had much falcified, but now he seems to acknowledg the thing, and excuses it, by supposing it was a slip of his tongue, the highest matter of offence in it; as for the words, not only my self but divers others do well remember them spoken by *R. G.* thy fellow disputant, and had he or you then confessed a slip of the tongue, it had gone no further, but in that thou in thy first relation, gave a wrong account thereof, and had laid down the thing quite otherwise then he spoke it, this made the matter more a transgression, and thy account to be false; neither am I ready to catch words from the mouth of my apponent, as thou charges me, but that charge is justified against me and the truth, I must needs make use of it, to shew the folly of such men, that will so do, even out of their own mouths often, and by their own words, to confound them, and would thou have me to give away a just cause through neglect of hearing and taking notice of such foul words, as to say, *I had the thing in my hand that was signified of in the Bible, when I had the Bible in my hand*; and so set deceit a top on me, for want of reproving evil; I am otherwise taught, do thou judge what thou will; and herein my principles are found to agree with

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the Scriptures, for it saith, a man shall be justified by his words, and by his words shall he be condemned.

And as for my answers to his queries, raised from some words of mine written in a book, called, *the Standard, &c.* my answer saist thou, is little else then asserting the same thing over again, &c. now I say its needless here, to transcribe the Queries and answers over again, but let them be looked in my first book called, *something of truth made manifest, &c* where it may be seen that my answers are sufficient, and laid down to the satisfaction of all reasonable men that desires to be resolved; though thou say, there is as little evidence of truth *in the last, as in the first*; but doth not at all discover the falsness of them in any particular, which had been right for thee to have done, and not to have charged evil in general upon my answers, and prove nothing; but who will believe him except such as takes his words for an oracle, for them that have received the good understanding cannot believe him.

Then in the conclusion, he charges me with harsh kind of censoriousness; because I said, *what can be in the heart of such a man that can draw so bad consequence from such upright words*; when in his former he had concluded, that I held forth giddy doctrine, and weakned the authority of Scriptures to beget undervaluing thoughts of them, and such like, because I had affirmed the truth, in saying, the devil and *Pharoah* spoke something thats written in Scripture, and had I not reason to question what is in his heart, who had the boldness, without fear to conclude so evil against me as he did, not proving the contrary to what I said; and in that I did charge darkness and blindness upon him, so I do and may still till he repent, for doth he not accuse me falsly in many things, as in saying my principles are too light, &c. but proves not particularly his charge; and in his first book accused us, as if we had *a Pope in our bellies*, which words are both lies, and scornful; and are not these things true signs that he is in *darkness and blindness*; and so my charge is not false upon him.

Then he saith he *will not judge E. B. hastily*, &c. Answer, hath not thou falsly judged me already in many things, as I have shewed. yea and the Lord in time may let thee see, thy judgment is false, and awaken thy conscience to repentance; and then shalt thou confess I have done thee no wrong, but the wrong dealing lyes at thy door; so that by what is said, the title of thy book is a lie and utterly false; which is, *some principles of Edw Burroughs, called a Quaker, examined and found too light.* *Reply.*

Reply. Now in this I shall not be judge altogeh er in my own cause, but leave this to the view of sober men, and require their judgement when they have read this soberly over, what one particular instanced by him, is proved to be unsound or too light, for according to the testimony of the holy men of God in Scripture, thereby may I confirm the truth of what I have, and do hold forth; and to every mans conscience do commend my self to be approved in the sight of God; and good report or bad report of men I regard not, but treads over them both; and wherein the truth is wronged I am bound to give my evidence for it, and against its opposers; and that is the very end of this my present work, to contend for the truth and not for mastery; though truth doth give me mastery over deceit; and to hold forth the same faith, light, and truth, which the Apostles witnessed before the Apostacy, which hath been clouded in all this dark night of Apostacy, which hath been over the world, for many ages since the man child was caught up to God, and the woman fled into the Wilderness, spoken of in the *Revelations*, but now the light is made manifest, and the glory of the Lord is revealing, and the day is dawned, and the night is over to many; and the subversion of this Ministery now in *England*, is clearly seen from what the Ministery of Christ was in the dayes of the Apostles. And now as concerning this controversie, between *Phill. Taverner*, and my self, who ever is not satisfied herewith, but desires a full and true account of the matter, may peruse his first book, called, the *Quakers Rounds, &c.* with my first answer, called, *something of truth made manifest, in opposition to a false account, &c.* And then his second book, called, *some principles of Edw. Burroughs, &c.* and then this my last, let them be all read in order and soberly, by such as are not satisfied about the matter, and I doubt not but thereby you may be resolved, who is in the truth and who is in the error, and they may see that my last book he hath not faithfully answered, but passed by many material particulars, and in something hath no way seemed to clear himself of what I have truly charged upon him, but he remains under the guilt of my charge, and to the sight of Christ in every mans conscience, and to all whose judgements are thereby guided, I do refer my selfe to be judged, and what I have written, I leave to be judged.

And divers other things there are held forth by *Phill. Taverner*, which I have said little to; but they are recorded as his

principles

principles among a great number of the Priests and professors, in a book answered, to go a broad, called, *the Priests and professors principles, and the Quakers answer to them*; whereby all that desires further to be satisfied may, in reading many hundreds of particulars, sayings, and affirmations of doctrine, held forth by preaching and print, by the Priests, which are answered, and the errour of them shown; to which I refer my reader to know more, if what I have here written be not enough, for the manifestation of truth is my crown, and life, over all the world.

London, 20, *of the seventh month* 1658.

FINIS.